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that the author is lacking in the historical point of view. Nevertheless, the treatment of many important problems of religious education and pastoral work is strong and suggestive.

MISCELLANEOUS

"Logos." *Internationale Zeitschrift für Philosophie der Kultur*. Unter Mitwirkung von Rudolf Eucken, Otto von Guericke, Edmund Husserl, Friedrich Meinecke, Heinrich Rickert, Georg Simmel, Ernst Troeltsch, Max Weber, Wilhelm Windelband, Heinrich Wölfflin, herausgegeben von Richard Kroner und Georg Mehlis.

The array of names on the title-page of this journal is a sufficient guaranty of the solid quality of its contents. The purpose of the editorial board is to take up the various elements of our modern culture in such a way as to redeem them from mere "historicism" and to interpret them in the light of metaphysical significance. Most of the articles are of interest to the philosopher rather than to the theologian. The discussion in Band III, Heft 2, by Nicolai Hartmann, of Marburg, entitled "Systematische Methode," is a keen inquiry into the nature of the a priori principles which either implicitly or explicitly determine the procedure of scientists and philosophers. He concludes that a transcendental method of analysis is essential in order to determine the significance and the limits of either descriptive or dialectic method. In the same number, Friedrich Steppuhn, of Moscow, gives an illuminating review of mysticism, under the title "Die Tragödie des mystischen Bewusstseins." Although the futility of attempting to find God by withdrawing from contact with the world has been repeatedly demonstrated in human history, yet the mystic is an eternal witness to the ineradicable belief on man's part of a super-historical reality. In Band IV, Heft 1, Professor Troeltsch, of Heidelberg, discusses "Logos und Mythos in Theologie und Religionsphilosophie." He attempts to vindicate the right of religion to change its forms of expression and its *Praxis* under the influence of changing historical conditions. But he holds that no religion can live on the basis of mere "historicism." There is a religious a priori which may be identified by the careful study of history, and which is the implicit norm by which all single historical incidents in the development must be judged. In the case of Christianity this norm is found in an attitude of protest against intellectualism and in the affirmation of the supreme place of personality over against "nature" or "world." If we once appreciate the eternal validity of this essential Christianity, we may recognize the relativity of all historical development without thereby jeopardizing religious faith.

As will be seen from the above articles, the purpose of the journal is to uphold a philosophy of transcendence in opposition to mere pragmatism. The vigor and timeliness of most of the contributions are welcome influences in the organization of a tenable philosophy of life for today.

OTTLEY, ROBERT R. *The Rule of Life and Love: An Exposition of the Ten Commandments*. London: Robert Scott, 1913. xviii+238 pages. 5s. net.

Few men can depict with sharpness the outlines of the teachings of the ten commandments. *The Rule of Life and Love* makes the attempt to specify their meaning in early times, and also to find in them the social significance that they present for our day. The hortatory introduction in chap. i is quite aside from the main aim of

the book and adds little if anything to its value. The ancient church fathers, the sermonizers of the last three hundred years, and church historians receive far more attention in the exposition than do the latest and best commentators. In other words, the volume is a popular social message of the ten commandments for the society of today, expressed in sermonic form, and not based on a close exegesis of the original text. Fuller acquaintance with the social problems of modern society would have made parts of the presentation richer, more startling, and more true to the conditions in large cities. But there is plenty of room for a work of this kind, to emphasize the common everyday ethics and social relations of our feverish civilization.

GOMPERZ, THEODOR. *Greek Thinkers: A History of Ancient Philosophy*. Vol. IV. Translated by G. G. Berry. New York: Scribner, 1912. xvii+567 pages. \$4.00.

This completes the English translation of Gomperz' exhaustive work on the ancient Greek philosophers. The present volume is devoted chiefly to Aristotle, though it also includes Theophrastus of Eresus, and Straton of Lampsacus. The death of the author on August 29, 1912, is all the more regrettable since it leaves unfulfilled the hope expressed in the preface of publishing a separate treatise on the philosophy of the Hellenistic age. A thoroughgoing study of this period such as Gomperz has supplied for the earlier age is most certainly a desideratum, especially in view of the interest recently awakened in the question of Christianity's genetic relationship to its contemporary world. The present volume is a useful interpretation and source book for the study of one important phase of Greek thinking, which contributed to the world of ancient thought.

WHITON, JAMES MORRIS (editor). *Getting Together: Essays by Friends in Council on the Regulative Ideas of Religious Thought*. New York: Sturgis & Walton Co., 1913. 303 pages. \$1.50.

This volume of "essays" (which read for the most part like admirable sermons, so full are they of religious fervor) is an indication that we are on the eve of enthusiastic constructive work in the exposition of a thoroughly modern theology. That representative men in different denominations should write with such substantial unanimity is remarkable, when we consider that there is, as yet, no standardized "new theology" to serve as a source of common ideas. The contributors are Rev. Thomas D. Anderson, D.D. (Baptist); Rev. William H. Boocock, M.A. (Presbyterian); Rev. John Wright Buckham, D.D. (Congregational); Rev. Maurice H. Harris, Ph.D. (Jewish); Rev. William Safford Jones (Unitarian); Rev. Edward W. Lewis, M.A., B.D. (Congregational); Rev. J. Howard Melish, D.D. (Episcopalian); Rev. Willard C. Selleck, D.D. (Universalist); Rev. James M. Whiton, Ph.D. (Congregational); Rev. T. Rhondda Williams (Congregational); and Professor George A. Wilson, Ph.D. (Methodist Episcopal).

The writers treat fundamental themes of religious thought as that thought is conditioned both by traditional inheritance and by the new influence of the doctrine of evolution. Granted the modern belief in an immanent God progressively realizing his purpose in cosmic history, what becomes of such inherited conceptions as the supernatural, the will of God, incarnation, revelation, atonement, judgment, and the like? The various writers speak frankly and optimistically of the more intimate